

A Window Into Jannah

Bismilaah ar Rahmaan ar Raheem

Alhamdulillaah wa Salaatu wa Salaam 'Ala Rasul'Allaah

May Allaah accept this small effort in furthering our understanding of our Deen and may He grant us Janaat al Firdaws. Ameen

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2:25

"And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow."

"Every time they will be provided with a fruit therefrom, they will say:"

"This is what we were provided with before,"

"and they will be given things in resemblance (i.e. in the same form but different in taste)"

"and they shall have therein Azwajun Mutahharatun (purified mates or wives), "

"and they will abide therein forever."

Allah said:

"And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow ."

Consequently, Allah stated that Paradise has rivers that run beneath it, meaning, underneath its trees and rooms.

From Hadiths it is learned that the rivers of Paradise do not run in valleys, and that the banks of Al-Kawthar (the Prophet's lake in Paradise) are made of domes of hollow pearls, the sand of Paradise is made of scented musk while its stones are made from pearls and jewels.

We ask Allah to grant Paradise to us, for verily, He is Ar Rahman, Ar Raaheem.

Ibn Abi Hatim reported that Abu Hurayrah said that the Messenger of Allah(saw) said:

"The rivers of Paradise spring from beneath hills, or mountains of musk."

He also reported from Masruq that `Abdullah said, "The rivers of Paradise spring from beneath mountains of musk."

Allaah said next:

"Every time they will be provided with a fruit therefrom, they will say:

"This is what we were provided with before"

Ibn Abi Hatim reported that Yahya bin Abi Kathir said,

'The grass of Paradise is made of saffron, its hills from musk and the boys of everlasting youth will serve the believers with fruits which they will eat.'

They will then be brought similar fruits, and the people of Paradise will comment,

'This is the same as what you have just brought us.'

The boys will say to them: 'Eat, for the color is the same, but the taste is different.'

Hence Allaah's statement:

"And they will be given things in resemblance."

Abu Ja`far Ar-Razi narrated that Ar-Rabi` bin Anas said that Abu Al-`Aliyah said that:

"And they will be given things in resemblance"

means, 'They look like each other, but the taste is different.'

Also, `Ikrimah said:

"And they will be given things in resemblance."

'They are similar to the fruits of this life, but the fruits of Paradise taste better.'

Sufyan Ath-Thawri reported from Al-A`mash, from Abu Thubyan, that Ibn `Abbas said, 'Nothing in Paradise resembles anything in the life of this world, except in name.'

In another narration, Ibn `Abbas said:

'Only the names are similar between what is in this life and what is in Paradise.'

Allaah said:

'And they shall have therein Azwajun Mutahharatun.'

Ibn Abi Talhah reported that Ibn `Abbas said, 'Purified from filth and impurity.'

Also, Mujahid said, 'From menstruation, relieving the call of nature, urine, spit, semen and pregnancies.'

Also, Qatadah said, 'Purified from impurity and sin.'

In another narration, he said, 'From menstruation and pregnancies.'

Further, `Ata', Al-Hasan, Ad-Dahhak, Abu Salih, `Atiyah and As-Suddi were reported to have said similarly.

Allaah's statement:

"And they will abide therein forever."

Meaning ultimate happiness, for the believers will enjoy everlasting delight, safe from death and disruption of their bliss, for it never ends or ceases.

We ask Allah to make us among these believers, for He is the Most Generous, Most Kind and Most merciful.

3: 15-17

"For those who have Taqwa there are Gardens (Paradise) with their Lord, underneath which rivers flow."

meaning, rivers run throughout it.

These rivers carry various types of drinks:

honey, milk, wine and water such that no eye has ever seen, no ear has ever heard, and no heart has ever imagined,

"Therein (is their) eternal (home)."

meaning they shall remain in it forever and ever and will not want to be removed from it.

"And Azwajun Mutahharatun (purified mates or wives)."

meaning, from filth, dirt, harm, menstruation, post birth bleeding and other things that affect women in this world.

"And Allaah will be pleased with them."

meaning Allaah's pleasure will descend on them and He shall never be angry with them after that.

This is why Allaah said in in Surah Bara`ah,

"But the Pleasure of Allaah is Greater." 9:72,

meaning, greater than the eternal delight that He has granted them.

3 : 133

"And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for the Muttaqin."

Just as the Fire was prepared for the disbelievers. It was reported that the meaning of Allah's statement:

"As wide as the heavens and the earth."

Draws the attention to the spaciousness of Paradise. For instance, Allaah said in another Ayah, while describing the couches of Paradise

"Lined with silk brocade." (55:54)

So what about their outer covering?

It was also said that Paradise is as wide as its length, because it is a dome under the Throne. The width and length of a dome or a circle are the same in distance.

This is supported by what is found in the Sahih:

'When you ask Allaah for Paradise, ask Him for Al-Firdaws which is the highest and best part of Paradise. From it originate the rivers of Paradise, and above it is the Throne of the Most Beneficent (Allah).'

This Ayah (3:133) above is similar to Allah's statement in Surat Al-Hadid

"Race with one another in hastening towards forgiveness from your Lord (Allaah), and Paradise the width whereof is as the width of the heaven and the Earth." (57:21)

4:57

"But those who believe and do deeds of righteousness, We shall admit them to Gardens under which rivers flow, abiding therein forever."

Describing the destination of the happy ones in the Gardens of Eden, beneath which rivers flow in all of its areas, spaces and corners, wherever they desire and wish.

They will reside in it for eternity, and they will not be transferred or removed from it, nor would they want to move from it

Allaah said: "Therein they shall have Azwajun Mutahharatun (purified mates)."

Free of menstruation, postnatal bleeding, filth, bad manners and shortcomings.

Ibn `Abbas said that the Ayah means: 'They are purified of filth and foul things.'

Similar was said by `Ata', Al-Hasan, Ad-Dahhak, An- Nakha'i, Abu Salih, `Atiyah, and As-Suddi.

Mujahid said: 'that they are, free of urine, menstruation, spit, mucous and pregnancies.'

Allaah's statement: "And We shall admit them to shades, wide and ever deepening."

Means wide, extensive, pure and elegant shade.

Ibn Jarir recorded that Abu Hurayrah said that the Prophet(saw) said,

'There is a tree in Paradise, that if a rider travels under its shade for a hundred years, he will not cross it. It is the Tree of Everlasting Life.'

9:72

"Gardens under which rivers flow to dwell therein forever) for eternity,(and beautiful mansions), built beautifully in good surroundings."

In the Two Sahihs, it is recorded that Abu Musa, `Abdullah bin Qays Al-Ash`ari said that the Messenger of Allaah(saw) said:

'Two gardens, their pots and whatever is in them are made of gold, and two gardens, their pots and whatever is in them are made of silver. Only the Veil of Pride of Allaah's Face separates the people from gazing at Him, in the garden of Eden.'

He also narrated that the Messenger of Allaah said:

'For the believer in Paradise there is a tent like a hollow pearl which is sixty miles high in the sky, and in the tent the believer will have (so large) a family that he visits them all and some of them would not be able to see the others.'

The Two Sahihs collected this Hadith.

It is recorded in the Two Sahihs that Abu Hurayrah said that the Messenger of Allaah(saw) said:

'Whoever believes in Allaah and His Messenger, offers prayer perfectly and fasts the month of Ramadan, will rightfully be granted Paradise by Allaah, no matter whether he emigrates in Allaah's cause, or remains in the land where he is born.'

The people said 'O Allaah's Messenger! Shall we acquaint the people with this good news.'

He(saw) said:

'Paradise has one-hundred grades which Allah has prepared for the Mujahidin who fight in His cause, the distance between each two grades is like the distance between the heaven and the earth.

So, when you ask Allaah, ask Him for Al-Firdaws which is the best and highest part of Paradise, from it gush forth the rivers of Paradise and above it is the `Arsh (Throne) of the Beneficent.'

Imam Ahmad recorded that Abu Hurayrah said, that the Messenger of Allaah said:

'If you invoke Allaah for Salah (blessings) on me, then also invoke Him to grant me Al-Wasilah.' He was asked, "What is Al-Wasilah, O Allah's Messenger?"

He(saw) said : 'The highest grade in Paradise, it will be for only one man, and I hope I am that man.'

The Musnad contains a Hadith from Sa`d bin Mujahid At-Ta'i, that Abu Al-Mudillah said, that Abu Hurayrah said, "We said, `O Allaah's Messenger! Talk to us about Paradise, what is it built of?'

He said (A brick of gold and a brick of silver. Its mortar is from musk, its gravel is pearls and rubies. Its sand is saffron. Whoever enters it will enjoy the delights, will never be hopeless, and will live forever and will not die. His clothes will never decay nor will his youth ever end.'

Allaah said next:

"But the greatest bliss is the good pleasure of Allaah."

meaning, Allah's pleasure is more grand, greater and better than the delight the believers will be enjoying in Paradise.

Imam Malik narrated, that Zayd bin Aslam said that `Ata' bin Yasar said that Abu Sa`id Al-Khudri said that the Messenger of Allaah(saw) said:

'Allaah, the Exalted and Ever High, will say to the people of Paradise, `O residents of Paradise!' They will say, `Labbayka (here we are!), our Lord, and Sa`dayk (we are happy at your service!) and all the good is in Your Hand.'

He will ask them, 'Are you pleased?'

They will say, 'Why would not we be pleased, O Lord, while You have given us what You have not given any other of your creation!'

He will say, 'Should I give you what is better than all this?'

They will say, 'O Lord! What is better than all this?'

He will say, 'I will grant you My pleasure and will never afterwards be angry with you.'

The Two Sahihs collected this.

13:35

"Underneath it rivers flow."

These rivers flow in the various parts and grades of Paradise and wherever its people wish they flow and gush forth for them.

Allaah also said:

"The description of Paradise which those who have Taqwa have been promised,

In it are rivers of water the taste and smell of which are not changed,

Rivers of wine delicious to those who drink,

And rivers of clarified honey

Therein for them is every kind of fruit, and forgiveness." (47:15)

Allaah said next:

"its provision is eternal and so is its shade"

For Paradise has foods, fruits and drinks that never end or finish.

It is recorded in the Two Sahihs that Ibn `Abbas narrated in the Hadith about the Eclipse prayer that the Companions said:

'O Allah's Messenger! While you were standing in prayer, we saw you reach for something with your hand and then you brought it back.'

The Messenger said: 'I saw Paradise - or was shown Paradise - and reached for a cluster (of grapes or other fruit), and had I kept it, you would have eaten from it as long as this life remains.'

Imam Muslim recorded that Jabir bin `Abdullah said that the Messenger of Allah(saw) said:

'The people of Paradise eat and drink, and they do not need to blow their noses, or answer the call of nature, or urinate, for they pass the food excrements in belches, which smell like musk. They will be inspired to praise and glorify (Allaah) as spontaneously as they breathe.'

Imams Ahmad and An-Nasa'i recorded that Thumamah bin 'Uqbah said that he heard Zayd bin Arqam say:

'A man from the People of the Scriptures came and said to the Prophet , `O Abul-Qasim! You claim that the people of Paradise eat and drink'

The Prophet(saw) said:

'Yes. By He in Whose Hand is Muhammad's life, a man among them will be given the strength of a hundred men in eating, drinking, sexual intercourse and appetite.'

That man asked: 'He who eats and drinks needs to relieve the call of nature, but Paradise is pure from feces and urine.'

The Prophet(saw) said:

'One of them (residents of Paradise) relieves the call of nature through a sweat that emanates from the skin, with the scent of musk, and the stomach becomes empty again.'

Imam Ahmad and An-Nasa'i collected this Hadith.

Allaah said in other Ayat:

"And fruit in plenty, whose supply is not cut off nor are they out of reach." (56:32-33)

and

"And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach." (76:14)

The shade of Paradise is everlasting and never shrinks, just as Allaah said:

"But those who believe and do deeds of righteousness,

We shall admit them to Gardens under which rivers flow, abiding therein forever.

Therein they shall have pure mates, and We shall admit them to shades wide and ever deepening."

(4:57)

15:45-48

"Truly, those who have Taqwa, will dwell in Gardens and water springs."

"It will be said to them: Enter it in peace and security."

"And We shall remove any deep feeling of bitterness from their chests.(So they will be like) brothers facing each other on thrones."

"No sense of fatigue shall touch them, nor shall they be asked to leave it."

"Enter it in peace."

meaning free of all problems

"and security."

Meaning free from all fear and concern. They will not have any fear of expulsion, nor will they fear that their condition will be disrupted or end.

"And We shall remove any deep feeling of bitterness from their chests. (So they will be like) brothers facing each other on thrones."

Al-Qasim narrated that Abu Umamah said: "The people of Paradise will enter Paradise with whatever enmity is left in their hearts from this world. Then, when they come together, Allah will remove whatever hatred the world has left in their hearts."

Then he recited:

"And We shall remove any deep feeling of bitterness from their breasts."

This is how it was narrated in this report, but Al-Qasim bin `Abdur-Rahman is weak in his reports from Abu Umamah.

However, this is in accord with the report in the Sahih where Qatadah says: Abu Al Mutawakkil An-Naji told us that Abu Sa`id Al-Khudri told them that the Messenger of Allah(saw) said:

'The believers will be removed from the Fire, and they will be detained on a bridge between Paradise and Hell. Then judgment will be passed between them concerning any wrong they have committed in this world against one another, until they are cleansed and purified. Then permission will be given to them to enter Paradise.'

"No sense of fatigue shall touch them."

meaning no harm or hardship, as was reported in the Sahih:

'Allah commanded me to tell Khadijah the good news of a jeweled palace in Paradise in which there will be no toil and no fatigue.'

"Nor shall they (ever) be asked to leave it."

As was reported in the Hadith:

'It will be said, O dwellers of Paradise! You will be healthy and never fall sick; you will live and never die; you will be young and never grow old; you will stay here and never leave.'

Allaah says:

"Wherein they shall dwell (forever). They will have no desire to be removed from it." (18:108)

18: 30 -31

"Verily, as for those who believed and did righteous deeds, certainly We shall not make the reward of anyone to be lost who does his (righteous) deeds in the most perfect manner."

"These! For them will be Jannatu `Adn; wherein rivers flow beneath them; therein they will be adorned with bracelets of gold, and they will wear green garments of Sundus and Istabraq. They will be Muttaki'in therein on Ara'ik. How good is the reward, and what an excellent Murtafaq!"

"Wherein rivers flow beneath them,"

Means, from beneath its rooms and dwellings. Fir`awn said

"and these rivers flowing beneath me..." (43:51)

"they will be adorned"

Means, with jewelry.

"with bracelets of gold,"

Allaah says elsewhere

"and pearls and their garments therein will be of silk" (22:23).

This is explained in more detail here, where Allaah says:

"and they will wear green garments of Sundus and Istabraq."

Sundus refers to a fine garment, like a shirt and the like, and Istabraq is thick and shiny velvet.

"They will be Muttaki'in therein on Ara'ik."

The word Muttaki'in implies lying down, or it was said that it means sitting with one's legs crossed, which is closer to the meaning here.

In a Sahih Hadith, the Prophet(saw) said:

'As for me, I do not eat sitting with legs crossed (Muttaki'an).'

Ara'ik is the plural of Arikah, which is a bed under a canopy. And Allah knows best.

"How good is the reward, and what an excellent place of rest (Murtafaq)!"

Means, how blessed is Paradise as a reward for their good deeds.

And what an excellent Murtafaq means, and how good a place to dwell and rest and stay.

19: 61-63 - Tafsir Ibn Kathir

61.) ("They will enter) `Adn Gardens which the Most Gracious has promised to His servants in the unseen. Verily, His promise must come to pass."

62.) "They shall not hear therein any Laghw, but only Salam. And they will have therein their sustenance, morning and afternoon."

63.) "Such is the Paradise which We shall give as an inheritance to those of Our servants who had Taqwa."

Allah, the Exalted, says

that the Gardens (of Paradise), which the penitent will enter, will be Gardens of `Adn, meaning, eternity.

These are Gardens that the Most Beneficent promises His servants in the unseen. This means that these Gardens are from the unseen things that they believe in, even though they have never witnessed them. They believe in the unseen out of their strong conviction and the strength of their faith. Concerning Allah's statement,

"Verily, His promise must come to pass."

This affirms the fact that this will occur, and that it is a settled matter. Allah does not break His promise, nor does He change it.

This is similar to His statement:

"His promise is certainly to be accomplished." (73:18)

This means that His promise will be and there is no avoiding it. Allah's statement here,

"must come to pass."

This means that it will come to His servants who are striving towards it and they will reach it.

There are those commentators who said:

"must come to pass."

'This means it is coming, because everything that comes to you, you also come to it. This is as the Arabs say, 'Fifty years came to me, and I came to fifty years.' They both mean the same thing (I'm fifty years old).'

Concerning Allah's statement,

"They shall not hear therein any Laghw."

This means that in these gardens of Paradise there is no ignorant, wasteful and useless speech, like there is in this life.

Allaah said,

"...but only Salam." This is an indifferent exception, similar to Allah's statement

"No Laghw will they hear therein, nor any sinful speech. But only the saying of: Salam! Salam!"(56:25-26)

Concerning His statement,

And they will have therein their sustenance, morning and afternoon.) This means, in what is similar to mornings and evenings. This does not mean that there is a night and a day (in Paradise), but they will be living in times that alternate. They will know its lighted times from its lights and illumination.

This is as Imam Ahmad recorded from Abu Hurayrah, who said that the Messenger of Allah(saw) said:

'The first group to enter into Paradise will have forms like the form of the moon on a night when it is full. They will not spit, nor will they blow their noses therein. They also will not defecate.

Their containers and combs will be made of gold and silver and their censers will be of aloeswood. Their sweat will be the fragrance of musk and each of them will have two wives. The marrow of their shins will be visible from beneath the skin due to their beauty. They will not have any disputes between them, or any hatred. Their hearts will be united like the heart of one man. They will glorify Allah in the morning and evening.'

Al-Bukhari and Muslim both recorded this narration in the Two Sahihs. Imam Ahmad also recorded that Ibn `Abbas said that the Messenger of Allah(saw) said:

"The martyrs will be upon the banks of a river by the gates of Paradise. Over them will be a green dome. Their sustenance will be brought out to them from Paradise, morning and evening."

Ahmad is the only one who collected this narration. Ad-Dahhak reported that Ibn `Abbas said:

"And they will have therein their sustenance, morning and afternoon."

'This means the amount of time equal to night and day.'

Allaah said,

"Such is the Paradise which We shall give as an inheritance to those of Our servants who had Taqwa."

22: 23-24

"Truly, Allah will admit those who believe and do righteous good deeds, to Gardens underneath which rivers flow."

means, these rivers flow throughout its regions, beneath its trees and palaces, and its inhabitants direct them to go wherever they want.

"wherein they will be adorned"

-- with jewelry --

"with bracelets of gold and pearls"

means, on their arms, as the Prophet said in the agreed- upon Hadith:

'The jewelry of the believer in Paradise will reach as far as his Wudu' reached.'

"and their garments therein will be of silk."

in contrast to the garments of fire worn by the inhabitants of Hell, the people of Paradise will have garments of silk, Sundus and Istabraq fine green silk and gold embroidery, as Allah says:

"Their garments will be of green Sundus, and Istabraq. They will be adorned with bracelets of silver, and their Lord will give them a pure drink. (And it will be said to them): Verily, this is a reward for you, and your endeavor has been accepted." (76:21-22)

In the Sahih, it says:

'Do not wear fine silk or gold embroidery in this world, for whoever wears them in this world, will not wear them in the Hereafter.'

`Abdullah bin Az-Zubayr said: 'Those who do not wear silk in the Hereafter are those who will not enter Paradise.'

Allah says:

"and their garments therein will be of silk."

"And they are guided unto goodly speech."

This is like the Ayat:

"And those who believed and did righteous deeds, will be made to enter Gardens under which rivers flow -- to dwell therein forever, with the permission of their Lord. Their greeting therein will be: "Salam (peace!)" (14:23)

"And angels shall enter unto them from every gate (saying): "Salamun `Alaykum (peace be upon you!)" for you persevered in patience! Excellent indeed is the final home!" (13:23-24)

"No evil vain talk will they hear therein, nor any sinful speech. But only the saying of, Peace! Peace! (Salaman! Salaman!)." (56:25-26)

They will be guided to a place in which they will hear good speech.

"Therein they shall be met with greetings and the word of peace and respect." (25:75)

35 : 33 – 35

"`Adn (Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments therein will be of silk."

"And they will say: "All praise and thanks be to Allah, Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate."

"Who, out of His grace, has lodged us in a home that will last forever, where toil will touch us not nor weariness will touch us."

Allah tells us that those whom He chose among His servants, those who inherited the Book which was revealed from the Lord of the worlds, will, on the Day of Resurrection, have an abode in Everlasting Gardens which they will enter on the Day when they are raised anew and meet Allah.

"therein will they be adorned with bracelets of gold and pearls,"

It was recorded in the Sahih from Abu Hurayrah, may Allah be pleased with him, that the Messenger of Allah said:

'The ornaments of the believer will reach as far as his Wudu.'

'and their garments therein will be of silk.'

For this reason it is forbidden for them (the males) in this world, but Allah will permit it for them in the Hereafter.

It was recorded in the Sahih that the Messenger of Allah(saw) said:

'Whoever wears silk in this world, will not wear it in the Hereafter.'

"And they will say: "All the praises and thanks be to Allah, Who has removed from us (all) grief..."

which means fear of everything that is feared; it has been lifted from us and we have been relieved of all that we used to fear of the anxieties of the world and the Hereafter.

Ibn `Abbas, may Allah be pleased with him, and others said:

'He forgives them for their major sins, and appreciates even the smallest of their good deeds.'

"Who, out of His grace, has lodged us in a home that will last forever,"

means, 'Who has given us this position and status out of His grace and blessing and mercy, for our good deeds are not equivalent to this.'

It was reported in the Sahih that the Messenger of Allah(saw) said:

'None of you will enter Paradise by virtue of his good deeds.) They said, "Not even you, O Messenger of Allah?'

He(saw) said:

'Not even me, unless Allah encompasses me with His mercy and grace.'

"where toil will touch us not nor weariness will touch us."

means, neither hardship nor exhaustion will touch us.

The words translated here as "toil" and "weariness" both mean exhaustion, as if what is meant by the negation of both is that neither their bodies nor their souls will become exhausted; and Allah knows best.

They used to exhaust themselves in worshipping this world, but their obligations will come to an end when they enter Paradise, where they will enjoy eternal rest and repose.

Allah says:

"Eat and drink at ease for that which you have sent on before you in days past!" (69:24)

36:55 - 58 - Tafsir Ibn Kathir

(55. Verily, the dwellers of the Paradise, that Day, will be busy with joyful things.) (56. They and their wives will be in pleasant shade, reclining on thrones.)

(57. They will have therein fruits and all that they ask for.)

(58. (It will be said to them): "Salam (Peace!)" -- a Word from the Lord, Most Merciful.

Allah tells us that on the Day of Resurrection, when the people of Paradise have reached the arena of judgement, and have settled in the gardens of Paradise, they will be too preoccupied with their own victory and new life of eternal delights to worry about anyone else

. Al-Hasan Al- Basri and Isma`il bin Abi Khalid said, "They will be too busy to think about the torment which the people of Hell are suffering.

Mujahid said:

(will be busy with joyful things.)

"With the delights which they are enjoying."

This was also the view of Qatadah. Ibn `Abbas, may Allah be pleased with him, said, "This means that they will be rejoicing."

(They and their wives)

Mujahid said, "Their spouses,

(will be in pleasant shade,) means, in the shade of trees.'

(reclining on thrones.)

Ibn `Abbas, Mujahid, `Ikrimah, Muhammad bin Ka`b, Al-Hasan, Qatadah, As-Suddi and Khusayf said

(throne) means beds beneath canopies.

(They will have therein fruits) means, of all kinds.

(and all that they ask for.) means, whatever they ask for, they will find it, all kinds and types.

("Salam (Peace!)" -- a Word from the Lord (Allah), Most Merciful.)

Ibn Jurayj said, "Ibn `Abbas, may Allah be pleased with him, said, concerning this Ayah, Allah Himself, Who is the Peace (As- Salam) will grant peace to the people of Paradise.

This view of Ibn `Abbas, may Allah be pleased with him, is like the Ayah:

("Salam (Peace!)" -- a Word from the Lord (Allah), Most Merciful."

37: 41- 49

(41. For them there will be a known provision,)

(42. Fruits; and they shall be honored,)

(43. In the Gardens of Delight,)

(44. Facing one another on thrones.)

(45. Round them will be passed a cup of pure wine)

(46. White, delicious to the drinkers.)

(47. Neither will they have Ghawl from that nor will they suffer intoxication therefrom.)

(48. And beside them will be Qasirat-At-Tarf with (wide and beautiful) eyes.)

(49. as if they were Bayd Maknun.)

(For them there will be a known provision,)

Qatadah and As-Suddi said, "This means Paradise." It is explained further in the next Ayah:

(Fruits)

meaning, of different kinds

(and they shall be honored,)

means, they will be served and will live a life of luxury.

(In the Gardens of Delight, facing one another on thrones.)

Mujahid said, "One of them will not look at one another's backs."

(Round them will be passed a cup of pure wine -- white, delicious to the drinkers. Neither will they have Ghawl from that nor will they suffer intoxication therefrom.)

This is like the Ayah:

(Immortal boys will go around them (serving), with cups, and jugs, and a glass of flowing wine, from which they will get neither any aching of the head nor any intoxication.)(56:17-19).

Allah refined the wine of Paradise from the bad effects of the wine of this world, which causes headaches and stomach aches -- which is the meaning of Ghawl -- causing people to lose their minds completely.

So He says here:

(Round them will be passed a cup of pure wine)

meaning, wine from a flowing stream which they do not fear will ever be cut off or cease.

Malik narrated that Zayd bin Aslam said, "White flowing wine," meaning, with a bright, shining color, unlike the wine of this earth with its ugly, repulsive colors of red, black, yellow and turbid shades, and other features which are repugnant to anyone of a sound nature

(delicious to the drinkers.)

means, its taste will be as good as its color, and a good taste indicates that it has a good smell, unlike the wine of this world

(Neither will they have Ghawl from that)

means, it will not have any effects on them such as causing stomach aches.

This was the view of Ibn `Abbas, may Allah be pleased with him, Mujahid, Qatadah and Ibn Zayd.

This is unlike the wine of this world, which causes colic and so on, because it is too watery.

(nor will they suffer intoxication therefrom.)

Mujahid said, "It will not cause them to lose their minds."

This was also the view of Ibn `Abbas, Muhammad bin Ka`b, Al-Hasan. `Ata' bin Abi Muslim Al-Khurasani, As-Suddi and others.

Ad-Dahhak reported that Ibn Abbas said, "Wine causes four things: intoxication, headache, vomiting and urine."

So, when Allah mentions the wine of Paradise, He states that it is free of these characteristics, as mentioned in Surat As- Saffat

(And beside them will be Qasirat At-Tarf)

means, chaste females, who will not look at anyone other than their husbands, as Ibn `Abbas, Mujahid, Zayd bin Aslam, Qatadah, As-Suddi and others said.

(with (wide and beautiful) eyes)

means, with beautiful eyes.

It was also said that it means with wide eyes, which is connected to the first meaning.

They are wide-eyed and beautiful, and their eyes are described as being beautiful and chaste.

Allah says

(And beside them will be Qasirat At-Tarf, with (wide and beautiful) eyes.)

(as if they were Bayd Maknun.)

Their bodies are described as having the most perfect color.

`Ali bin Abi Talhah reported that Ibn `Abbas, may Allah be pleased with him:

(as if they were Bayd Maknun.)

means, as if they were hidden pearls.

Al-Hasan said:

(as if they were Bayd Maknun.)

means, protected, never touched by any hands.

As-Suddi said, "The well preserved egg in its nest." Sa`id bin Jubayr said:

(as if they were Bayd Maknun.)

means, "The inside of the egg."

`Ata' Al-Khurasani said, "It is the membrane which is between its outer shell and its inner contents." As-Suddi said

(as if they were Bayd Maknun.)

means, "The white of the egg when its shell is removed."

Ibn Jarir's view concerning the meaning of Maknun (well preserved) is that the outer shell is touched by the wing of the bird and the nest, and by people's hands, unlike the interior of the egg.

And Allah knows best.

43: 71 - 73

(71. Trays of gold and cups will be passed round them; (there will be) therein all that their souls desire, and all that eyes could delight in and you will abide therein forever.)

(72. This is the Paradise, which you have been made to inherit because of your deeds that you used to do.)

(73. Therein for you will be fruits in plenty, of which you will eat (as you desire).)

(Trays of gold and cups will be passed round them;)

means, fine vessels of gold containing food and drink, without spouts or handles.(there will be) therein all that their souls could desire).

Some of them recited:

(that their souls desire,)

(and all that eyes could delight in)

means, of good food, delightful fragrances and beautiful scenes.

(and you will therein)

means, in Paradise

(abide forever)

means, you will never leave it or want to exchange it. Then it will be said to them, as a reminder of the blessing and favor of Allah:

(This is the Paradise, which you have been made to inherit because of your deeds that you used to do.)

means, the righteous deeds which were the cause of your being included in the mercy of Allah. For no one will be admitted to Paradise by virtue of their deeds alone; that will be by the mercy and grace of Allah. But the varying ranks and degrees of Paradise will be attained according to one's righteous deeds

(Therein for you will be fruits in plenty,)

means, of all kinds

(of which you will eat.)

means, whatever you choose and desire. When food and drink are mentioned, fruit is also mentioned to complete the picture of blessing and joy. And Allah knows best.

44-51-55

(51. Verily, those who have Taqwa, will be in place of security.) (52. Among Gardens and Springs,) (53. Dressed in Sundus and Istabraq, facing each other,) (54. So (it will be). And We

shall marry them to Hur (fair females) with wide lovely eyes,) (55. They will call therein for every kind of fruit in peace and security;) (56. They will never taste death therein except the first death, and He will save them from the torment of the blazing Fire,) (57. As a bounty from your Lord! That will be the supreme success!

(Verily, those who have Taqwa,) i.e., those who fear Allah and are dutiful towards Him in this world,

(will be in place of security.) means, in the Hereafter, i.e., in Paradise, where they will be safe from death and the fear of leaving it, and from every kind of worry, grief, terror and exhaustion, and from the Shaytan and his wiles, and from all other troubles and disasters

(Among Gardens and Springs). This is in direct contrast to the state of the doomed, who will have the tree of Zaqqum and boiling water.

(Dressed in Sundus) means, the finest of silk, such as shirts and the like.

(and Istabraq) means, silk which is woven with shiny threads, like a splendid garment which is worn over regular clothes.

(facing each other,) means, sitting on thrones where none of them will sit with his back to anyone else

(So (it will be). And We shall marry them to Hur (fair females) with wide lovely eyes,) This will be a gift in addition to the beautiful wives given to them.

(with whom no man or Jinn has had Tamth (sexual intercourse) before them.) (55:56

((In beauty) they are like rubies and Marjan.) (55:58

(Is there any reward for good other than good) (55:60

(They will call therein for every kind of fruit in peace and security;) means, whatever kinds of fruit they ask for will be brought to them, and they will have the security of knowing that this supply will never come to an end or be withheld; these fruits will be brought to them whenever they want.

(They will never taste death therein except the first death,) This is an exception which reinforces the negation. The meaning is that they will never taste death there. It was reported in the Two Sahihs that the Messenger of Allah said:

(Death will be brought forth in the image of a fine ram. It will be made to stand between Paradise and Hell, then it will be slaughtered. It will be said, "O people of Paradise, it is eternal, no more death; and O people of Hell, it is eternal, no more death.") This Hadith was already quoted in our discussion of Surah Maryam. `Abdur-Razzaq recorded that Abu Sa'id and Abu Hurayrah said, "The Messenger of Allah said:

(It will be said to the people of Paradise, "It is granted to you that you will be healthy and will never fall ill, you will live and never die, you will enjoy a life of luxury and will never be miserable, you will be youthful and will never grow old.")" This was recorded by Muslim. It was reported that Abu Hurayrah, may Allah be pleased with him, said, "The Messenger of Allah said: (Whoever has Taqwa of Allah, he will enter Paradise and enjoy a life of luxury and he will never be miserable. He will live therein and never die, his clothes will never wear out and his youth will never fade.)"

47:15

(15. The description of Paradise which is promised to those who have Taqwa, (is that) in it are rivers of water that are not Asin, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink it, and rivers of refined honey; and therein for them are all kinds of fruits, and forgiveness from their Lord.

(In it are rivers of water that are not Asin,) Ibn `Abbas, may Allah be pleased with him, Al-Hasan, and Qatadah all said, "It does not change." Qatadah, Ad-Dahhak, and `Ata' Al-Khurasani all said, "It is not foul-smelling." The Arabs say Asin if its (water) scent changes. (rivers of milk, the taste of which never changes,) which means that the milk is of utmost whiteness, sweetness, and richness. It has been mentioned in a Hadith attributed to the Prophet "Their milk did not come out of the udders of cattle."

(rivers of wine delightful to those who drink it,) hich means that the wine does not have a bad taste or foul smell like that of the worldly life. Rather, it is good in its appearance, taste, smell, and effect, as Allah says,

(it (the wine) has no bad effects, nor does it cause intoxication.) (37:47) and (From which (the wine) they will have no headache, nor will they be intoxicated (white, delicious to the drinkers.)(37:46) It has been mentioned in a Hadith attributed to the Prophet , "Their wine was not pressed under men's feet."

(white, delicious to the drinkers.)(37:46) It has been mentioned in a Hadith attributed to the Prophet , "Their wine was not pressed under men's feet."

(and rivers of refined honey;) which means that the honey is of utmost purity and pleasant color, taste, and smell. It has been mentioned in a Hadith attributed to the Prophet , "Their honey did not come out of the bellies of bees." Imam Ahmad recorded from Hakim bin Mu`awiyah who narrated from his father that Allah's Messenger said,

(Verily, there is in Paradise a lake of milk, a lake of water, a lake of honey, and a lake of wine. The rivers then gush out of them. At-Tirmidhi reported this narration in his section of the Description of Paradise, and he said, "Hasan Sahih. In the Sahih, it is recorded that Allah's Messenger said,

(When you ask Allah, ask Him for Al-Firdaws, because it is the central and highest part of the Paradise, and from it gush the rivers of the Paradise and above it is the Throne of the Most Merciful.)Allah says,

(...and therein for them are all kinds of fruits, ...) This similar to His saying(They will call in it for every kind of fruit in peace and security.) (44:55) And His saying(In them will be every kind of fruits in pairs.) (55:52) Allah says

55:46-77

(46. But for him who fears the standing before his Lord, there will be two Gardens.) (47. Then which of the blessings of your Lord will you both deny) (48. With Afnan.) (49. Then which of the blessings of your Lord will you both deny) (50. In them (both) will be two springs flowing (free).)

(51. Then which of the blessings of your Lord will you both deny) (52. In them (both) will be every kind of fruit in pairs.) (53. Then which of the blessings of your Lord will you both deny) (54. Reclining upon the couches lined with Istabraq, and the fruits of the two Gardens will be near at hand.) (55. Then which of the blessings of your Lord will you both deny) (56. Wherein both will be Qasirat At-Tarf, whom never deflowered a human before nor Jinn.) (57. Then which of the blessings of your Lord will you both deny) (58. They are like Yaqut and Marjan.) (59. Then which of the blessings of your Lord will you both deny)

(But for him who fears the standing before his Lord,) on the Day of Resurrection, (And restrained himself from the desires.) (79:40), and does not indulge nor prefer this worldly life. He who knows that the Hereafter is better and more lasting, so he fulfills what his Lord ordered him and stays away from His prohibitions, then he will earn two gardens from his Lord on the Day of Resurrection. Al-Bukhari recorded that `Abdullah bin Qays said that the Messenger of Allah said,

(There are two gardens made of silver -- their vessels and all that they contain. And there are two gardens made of gold -- their vessels and all that they contain. And nothing stands between the people in the `Adn Garden and looking at their Lord, the Exalted and Most Honored, but the covering of pride before His Face.) The Group, with the exception of Abu Dawud, collected this via the Hadith of `Abdul-`Aziz. This Ayah is general and applies to both humans and Jinns, providing proof that those among the Jinns who believe and have Taqwa will enter Paradise, for Allah is reminding the Ath-Thaqalayn of this favor, as He says (But for him who fears the standing before his Lord, there will be two Gardens. Then which of the blessings of your Lord will you both deny) Then He describes these two gardens, by saying, (With Afnan.) their trees have beautiful young branches that hold and produce every type of ripened beautiful fruit, (Then which of the blessings of your Lord will you both deny) `Ata' Al-Khurasani and several others said that Afnan means spreading branches of trees that reach the branches of other trees, (In them (both) will be two springs flowing.) free to water these trees and branches that produce all kinds of fruits, (Then which of the blessings of your Lord will you both deny) Al-Hasan Al-Basri said that one of these springs is called Tasnim, and the other called As-Salsabil. `Atiyah said that the water of one of these springs is from non-standing water and the other from wine that gives delight to those who drink it. Allah's statement, (In them (both) will be every kind of fruit in pairs.), of every type and kind of fruit, that which they knew before, and better, and that which they did not know before. Therein, there are delights that no eye has ever seen, no ear has ever heard and no heart has ever imagined, (Then which of the blessings of your Lord will you both deny) Ibrahim bin Al-Hakam bin Aban said that his father narrated from `Ikrimah that Ibn `Abbas said, "There is not a fruit that exists in this life, sweet or bitter, but it exists in Paradise, even the colo- cynth." Ibn `Abbas also said, "There is nothing in the world that is in the Hereafter except in name." Meaning there is such an enormous difference and contrast between the two in enjoyment and value (54. Reclining upon the couches lined with Istabraq, and the fruits of the two Gardens will be near at hand.) (55. Then which of the blessings of your Lord will you both deny) (56. Wherein both will be Qasirat At-Tarf, whom never deflowered a human before nor Jinn.) (57. Then which of the blessings of your Lord will you both deny) (58. They are like Yaqut

and Marjan.) (59. Then which of the blessings of your Lord will you both deny) (60. Is there any reward for good other than good)

(61. Then which of the blessings of your Lord will you both deny) Allah said, (Reclining), in reference to the residents of Paradise, who will recline or sit cross-legged;(upon the couches lined with Istabraq,) which is thick silk brocade, according to `Ikrimah, Ad- Dahhak and Qatadah. Abu `Imran Al-Jawni said, "It is thick silk embroidered with gold." In this way, the honor of the outside is alluded to by mentioning the honor of the inside. Abu Ishaq narrated that Hubayrah bin Yarim said that `Abdullah bin Mas`ud said, "This is their interior, so what about it if you see their exterior" Allah said(and the fruits of the two Gardens will be near at hand.) close to the believers who will be able to take any of it they wish, whether they are reclining or otherwise,(The fruits in bunches whereof will be low and near at hand.)(69:23),(And the shade thereof is. close upon them, and the bunches of fruit thereof will hang low within their reach.)(76:14), meaning, these fruits descend from their branches to those who wish to have them, because they are close at hand,(Then which of the blessings of your Lord will you both deny) After Allah mentioned the couches, He then said(Wherein will be), meaning on these couches or beds(Qasirat At-Tarf) chaste females, wives restraining their glances, desiring none except their husbands, seeing them as the most beautiful men in Paradise. This was said by Ibn `Abbas, Qatadah, `Ata' Al-Khurasani and Ibn Zayd. It was reported that one of these wives will say to her husband, "By Allah! I neither see anything in Paradise more handsome than you nor more beloved to me than you. So praise be to Allah Who made you for me and made me for you." Allah said,(whom never deflowered a human before nor Jinn) meaning they are delightful virgins of comparable age who never had sexual intercourse with anyone, whether from mankind or Jinns, before their husbands. This is also a proof that the believers among the Jinns will enter Paradise. Artat bin Al-Mundhir said, "Damrah bin Habib was asked if the Jinns will enter Paradise and he said, `Yes, and they will get married. The Jinns will have Jinn women and the humans will have female humans.'" Allah's statement, (whom never deflowered a human before nor Jinn. Then which of the blessings of your Lord will you both deny) Then Allah describes these women for the proposed(they are like Yaqut and Marjan.) Mujahid, Al-Hasan, Ibn Zayd and others said, "They are as pure as rubies and white as Marjan." So here they described Marjan as pearls. Imam Muslim recorded that Muhammad bin Sirin said, "Some people either boasted or just wondered who are more in Paradise, men or women. Abu Hurayrah said, `Has not Abu Al-Qasim (Muhammad) said(Verily, the first group that will enter Paradise will look like the moon when it is full, and the next batch will be as radiant as the radiant star in the sky. Each one of them will marry two wives. The marrow of the bones of their shins will be seen through the flesh. None will be unmarried in Paradise.) This Hadith was recorded in the Two Sahihs. Imam Ahmad recorded that Anas said that the Messenger of Allah said,(A morning or an evening journey in Allah's cause is better than the world and whatever is on its surface. And a place in Paradise as small as that occupied by the whip of one of you, is(A morning or an evening journey in Allah's cause is better than the world and whatever is on its surface. And a place in Paradise as small as that occupied by the whip of one of you, is(A morning or an evening journey in Allah's cause is better than the world and whatever is on its surface. And a place in Paradise as small as that occupied by the whip of one of you, is better than the world and whatever is on its surface. If one of the women of the people of Paradise

looks directly at the earth, she will fill what is between Paradise and earth with a good scent and all of it will become delightful. Verily, the veil over her head is better than this life and all that is on its surface.) Al-Bukhari also collected a similar narration. Allah the Exalted said, (Is there any reward for good other than good) Allah declares that in the Hereafter, all that is good and righteous is the only befitting reward for those who do good deeds in this life (For those who have done good is best (reward) and even more.) (10:26) All of these are tremendous blessings that cannot be earned merely by good deeds, but by Allah's favor and bounty, after all of these He says;

(Then which of the blessings of your Lord will you both deny (62. And below these two, there are two other Gardens.) (63. Then which of the blessings of your Lord will you both deny? (64. Mudhammatan.) (65. Then which of the blessings of your Lord will you both deny) (66. In them (both) will be two springs Naddakhatan.) (67. Then which of the blessings of your Lord will you both deny) (68. In them (both) will be fruits, and date palms and pomegranates.) (69. Then which of the blessings of your Lord will you both deny) (70. Therein (Gardens) will be Khayrat Hisan;) (71. Then which of the blessings of your Lord will you both deny) (72. Hur (beautiful, fair females) guarded in pavilions;) (73. Then which of the blessings of your Lord will you both deny) (74. Whom never deflowered a human before nor Jinn.) (75. Then which of the blessings of your Lord will you both deny) (76. Reclining on green Rafraf and rich beautiful `Abqariy.) (77. Then which of the blessings of your Lord will you both deny)

(And below these two, there are two other Gardens.) We previously mentioned the Hadith stating that there are two gardens made of gold, their vessels and all they contain, and there are two gardens made of silver, their vessels and all they contain. The first two are for the near believers (Muqarribin) and the latter two are for those on the right (Ashab Al-Yamin). Abu Musa commented, "There are two gardens made of gold for the Muqarribin and two gardens made of silver for Ashab Al-Yamin." There are several proofs that the former two gardens in Paradise are better in grade than the latter. Allah mentioned the former two gardens before the latter two, thus indicating their significance, then He said, (And below these two, there are two other Gardens.) And this is an obvious form of honoring the first two gardens over the latter two. Allah described the former gardens (With Afnan), which are the extending branches, as we explained, or various types of delights. But He said about the latter two garden (Mudhammatan), being dark, because of the intense irrigation. Ibn `Abbas said, "Mudhammatan means, they have become dark green because of extensive water irrigation." Muhammad bin Ka`b said:

(Mudhammatan) "Full of greenery." There is no doubt that the former two gardens are better, their branches are fresh, youthful and intermingling. Allah said about the former two gardens (In them (both) will be two springs flowing (free)), while He said about the springs of the latter two gardens, (Naddakhatan); `Ali bin Abi Talhah reported from Ibn `Abbas: "It means gushing. And the free flowing is stronger than gushing." Ad-Dahhak said that, (gushing forth) means, they are full of water and constantly gushing. Allah said about the former two gardens (In them (both) will be every kind of fruit in pairs), but He said about the latter two gardens (In them (both) will be fruits, and date palms and pomegranates.) There is no doubt that the first description is better and refers to more of a variety and more types of fruit. Allah said about the latter two gardens, Allah then said; (Therein will be Khayrat Hisan;) meaning, there are various types of good and delightful things in these two gardens in Paradise, according to Qatadah. It was also said that

Khayrat is plural of Khayrah and it is a righteous, well-mannered, beautiful woman, according to the majority of scholars, and it is also reported from Umm Salamah as a Hadith from the Prophet . There is another Hadith saying that Al-Hur Al-`Ayn will sing, ("We are Al-Khayrat Al-Hisan, we were created for honorable husbands.") Allah said:(Hur (beautiful, fair females) guarded in pavilions;) but He said about the first two gardens,(Wherein both will be Qasirat At-Tarf,) There is no doubt that the chaste wives that restrain their glances themselves, are better than those guarded in pavilions even though both are secluded. About Allah's saying: (in pavilions;) Al-Bukhari recorded that `Abdullah bin Qays said that the Messenger of Allah said, (Verily, in Paradise, the believer will have a tent from a hollow pearl, the width thereof is sixty miles. In each corner of it there are wives for the believer that do not see the other wives, and the believer will visit them all.) In another narration the Prophet said that this tent is thirty miles wide. Muslim recorded this Hadith and in his narration, the Prophet said, (Verily in Paradise, the believer will have a tent made of a hollow pearl the length thereof being sixty miles. In it, the believer will have wives who do not see each other, and the believer will visit them all.) Allah the Exalted said(Whom never were deflowered by a human before nor Jinn.) We explained this meaning before. Allah added in the description of the first group of the believers' wives, (they are like Yaqut (rubies) and Marjan (pearls). Then which of the blessings of your Lord will you both deny) Allah said, (Reclining on green Rafrat and rich beautiful `Abqariy.) `Ali bin Abi Talhah reported from Ibn `Abbas: "Rafrat means cushions." Mujahid, `Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others also said that Rafrat means cushions. Al-`Ala' bin Badr said: "The Rafrat are arrayed hanging over the couches." Allah's statement, (and rich beautiful `Abqariy.) Ibn `Abbas, Qatadah, Ad-Dahhak and As-Suddi said that `Abqariy means rich carpets

56:15-26

(15. (They will be) on thrones, Mawdunah.) (16. Reclining thereon, face to face.) (17. Immortal boys will go around them (serving),) (18. With cups, and jugs, and a glass of flowing wine,) (19. Wherefrom neither Yusadda`un nor Yunzifun.) (20. And with fruit that they may choose.) (21. And with the flesh of fowls that they desire.) (22. And (there will be) Hur with wide lovely eyes.) (23. Like preserved pearls.) (24. A reward for what they used to do.) (25. No Laghw (evil vain talk) will they hear therein, nor any sinful speech.) (26. But only the saying of: "Salaman! Salaman!")

Allah states that the foremost of the close believers are a multitude, a crowd among the earlier generations and a few from the latter generations. There is a difference over the meaning of the first generations and the later generations. Some said that the former means earlier (believing) nations, while the later refers to this Ummah. This was reported from Mujahid and Al-Hasan Al-Basri, in the collection of Ibn Abi Hatim, and this is the preference of Ibn Jarir. He considered it supported by the saying of Allah's Messenger :

(We are the later nation, but the foremost on the Day of Resurrection.) Ibn Jarir did not mention any other interpretation nor did he attribute this view to anyone else. There is another Hadith that could support this meaning. Imam Abu Muhammad bin Abi Hatim recorded that Abu Hurayrah said that when these Ayat were revealed,

(A multitude of those (foremost) will be from the first ones. And a few of those will be from the later ones.), this news became hard for the Companions of the Prophet . These this Ayat, (A multitude of those will be from the first ones. And a multitude of those will be from the later ones.), were revealed. The Prophet then said,(I hope that you will comprise a quarter of the residents of Paradise, a third of the residents of Paradise. Rather, you are a half of the residents of Paradise, and will have a share in the other half.) Imam Ahmad also recorded this. However, this opinion that Ibn Jarir chose is questionable, rather it is a deficient interpretation. This is because this Ummah is the best of all nations, according to the text of the Qur'an. Therefore, it is not possible that the foremost believers from earlier nations are more numerous than those of in this Ummah; the opposite is true. The latter opinion is the correct one, that,

(A multitude of those will be from the first ones), refers to the earlier generations of this Ummah, while,

(And a few of those will be from the later ones.), refers to the latter people of this Ummah. Ibn Abi Hatim recorded that As-Sari bin Yahya said that Al-Hasan recited this Ayah

(And those foremost will be foremost. These will be the nearest (to Allah). In the Gardens of Delight. A multitude of those will be from the first ones.), Then he commented, "A multitude from the earlier generation of this Ummah." Ibn Abi Hatim also recorded that Muhammad bin Sirin commented:

(A multitude of those will be from the first ones. And a few of those will be from the later ones.), "They stated, or hoped that they will all be from this Ummah." Therefore, these are the statements of Al-Hasan and Ibn Sirin that those foremost in faith are all from this Ummah. There

is no doubt that the earlier generations of each nation were better than the latter generations. In this pretext, this Ayah might include all previous believing nations. In this regard, it is confirmed in the authentic Hadith compilations, from more than one route, that the Messenger of Allah said (The best people are my generation, then the next generation, then the next generation....) He also said:(..until Allah's command comes while they are like this.) This Ummah is more honored than any other Ummah. The foremost believers of this Ummah are more numerous and hold a higher rank than those of other nations, due to the status of their religion and Prophet. In a Mutawatir Hadith, the Prophet mentioned that seventy thousand of this Ummah will enter Paradise without reckoning. In another narration of this Hadith, the Prophet added, (A group of my Ummah will always remain on the truth and dominant, unharmed by those who fail to support them and those who defy them, until the Last Hour begins.) In another narration: (..until Allah's command comes while they are like this.) This Ummah is more honored than any other Ummah. The foremost believers of this Ummah are more numerous and hold a higher rank than those of other nations, due to the status of their religion and Prophet. In a Mutawatir Hadith, the Prophet mentioned that seventy thousand of this Ummah will enter Paradise without reckoning. In another narration of this Hadith, the Prophet added, (With each thousand, another seventy thousand.) In yet another narration, he said, (With every one of them is another seventy thousand.) Allah's statement, (on Thrones, Mawdunah.) Ibn `Abbas said, "Woven with gold." Similar was reported from Mujahid, `Ikrimah, Sa`id bin Jubayr, Zayd bin Aslam, Qatadah, Ad-Dahhak and others. Allah said, (Reclining thereon, face to face.) indicating that they will face each other, and none of them will be in the back lines, (Immortal boys will go around them), who will never grow up, get old or change in shape

(With cups, and jugs, and a glass of flowing wine) these cups do not have handles or spouts, while the jugs sometimes do and sometimes do not. All of them, including the glasses, will contain wine drawn from a flowing spring, not from containers that might get empty. Rather, this spring of wine flows freely,

(Wherefrom neither Yusadda`un nor Yunzifun.) meaning, they will never get headaches from this wine nor intoxicated. Rather, this wine does not affect their minds, even though it has a strong and tremendously delightful taste. Ad-Dahhak reported from Ibn `Abbas: "The wine (of this life) has four side-effects, it intoxicates, gives headaches, induces vomiting and causes excessive urine. So Allah mentioned the wine of Paradise free of these characteristics." Mujahid, `Ikrimah, Sa`id bin Jubayr, `Atiyah Al-`Awfi, Qatadah and As-Suddi said that Allah's statement,

(Wherefrom neither Yusadda`un) means, "It does not give them a headache." While they said that (nor will they Yunzifun.) means that "It does not change their sense of reasoning." Allah's statement,(And with fruit that they may choose. And with the flesh of fowls that they desire.) meaning, whatever fruits they wish for will be distributed among them. This Ayah is a proof that we are allowed to choose the fruits that we prefer and wish to eat. Imam Ahmad recorded that Thabit said that Anas said that the Messenger of Allah liked dreams. A man might have a dream, so he would ask about him if he did not know him, and would like to hear the dream if

that man was praised for his good qualities. Once a woman came to him and said, "O Allah's Messenger! I had a dream that I was taken out of Al-Madinah and entered Paradise. I heard noise because of which Paradise wept. I looked and found so-and-so, so-and-so," and she mentioned the names of twelve men whom the Prophet had sent with a military expedition. They were later brought on (in Paradise, in the dream) with their wounds still bleeding. It was said, 'Take them to the river Baydakh or -- Baydhakh.' They were taken to that river and submerged in it and their faces turned as radiant as the full moon. They were brought a plate made of gold containing green dates. They ate as much of the green dates they wanted to and whenever they turned that plate around, they would eat from the fruit it contained, as much as they wanted, and I (the woman said) ate with them." Later on, that army sent an emissary to convey the news (of the battle) and he said that so-and-so and so-and-so died, mentioning the names of the twelve men who were mentioned in the dream. So, Allah's Messenger called the woman and again asked her to mention her story, and she did. This is the narration that Abu Ya'la collected, and Al-Hafiz Ad-Diya' said, "This Hadith meets the criteria of Muslim." Allah said, (And with the flesh of fowls that they desire.) Imam Ahmad recorded that Anas said that the Messenger of Allah said

(Birds of Paradise are like Bukht camels that graze in the trees of Paradise.) Abu Bakr commented, "O Allah's Messenger! Surely, these birds must be wonderful." The Messenger said, (Those who eat them are more wonderful.) and repeated this statement thrice. The Prophet went on, (And I hope that you will be among those who eat from them.) Only Imam Ahmad collected this Hadith using this chain of narration. Allah said; (Like unto preserved pearls.), indicating that they are just as white and pure fresh pearls. We mentioned Allah's statement (As if they were eggs preserved.) (37:49), in Surat As-Saffat (chapter 37), and also their description in Surat Ar-Rahman (chapter 55). This is why Allah said afterwards, (A reward for what they used to do.) meaning, 'these delights that We granted them are rewards for the good deeds that they performed (in this life).' Allah the Exalted said (No Laghw (evil vain talk) will they hear therein, nor any sinful speech. But only the saying of: "Salaman (peace,)! Salaman (peace,)!") meaning they will not hear foul or unnecessary speech in Paradise. (Where they shall neither hear harmful speech nor falsehood.) (88:11), meaning, no foul words are uttered therein. Allah said, (nor any sinful speech.) meaning, nor speech that contains foul words, (But only the saying of: "Salaman (peace!), Salaman (peace!)."), they will greet each other with Salam, just as Allah said in another Ayah, (Their greeting therein will be: "Salaman (peace!).") (14:23) And, as we mentioned, their words will be free from impure and needless speech. (27. And those on the right -- how (fortunate) will be those on the right) (28. (They will be) among Sidri Makhdud,) (29. And among Talh Mandud.) (30. And in shade Mamdud,) (31. And by water flowing constantly,) (32. And fruit in plenty,) (33. Whose supply is not cut off nor are they out of reach.) (34. And on couches, raised high.) (35. Verily, We have created them a special creation.) (36. And made them virgins.) (37. `Urub, Atrab.) (38. For those on the right.) (39. A multitude of those will be from the first generation.) (40. And a multitude of those will be from the later generations) Allah mentioned the final destination of those foremost in faith, the nearest to Him, He next mentioned the end of those on the right, the righteous believers. Maymun bin Mihran said that those on the right side are lesser in rank than the foremost in faith. Allah said, (And those on the right -- how (fortunate) will be those on the right) who are those on the right, what is their condition and what

will their final destination be like Allah next answers this question by saying((they will be) among Sidr Makhdud.) Ibn `Abbas, `Ikrimah, Mujahid, Ibn Al-Ahwas, Qasamah bin Zuhayr, As-Safr bin Nusayr, Al-Hasan, Qatadah, `Abdullah bin Kathir, As-Suddi, Abu Hazrah and several others said, "The kind without thorns." And from Ibn `Abbas: "It is the one that is laden with fruits." This is also reported from `Ikrimah and Mujahid. Similar was also said by Qatadah as we mentioned. So it is the one with a full load of fruits without thorns. So it appears that both meanings apply here. The lote tree, of this life is thorny and carries few fruits. In the Hereafter, it is the opposite; it does not have thorns and carries plenty of fruit, the weight of which strains its trunk. `Utbah bin `Abd As-Sulami said, "I was sitting with Allah's Messenger , when a bedouin came and said, `O Messenger of Allah! Have you heard about the tree that has more thorns than any other being in Paradise' Meaning the Talh tree. So Allah's Messenger said:(For each spot that there was a thorn on it, Allah instead put fruit, similar to a castrated tight skinned ram, a food having seventy colors, each different than the other.) Allah's said, (and among Talh Mandud.) refers to large thorny shrub that used to grow in the area of Hijaz (Western Arabia). Mujahid said that (Mandud) means: "Its fruits are piled on top of each other. Allah is reminding the Quraysh of these kinds of trees, since they used to like the shade that the Talh and Sidr provided for them." Ibn Abi Hatim recorded that Abu Sa`id said that (Talh Mandud) means: "The banana tree." And he (Ibn Abi Hatim) said, "Similar is reported from Ibn `Abbas, Abu Hurayrah, Al-Hasan, `Ikrimah, Qasamah bin Zuhayr, Qatadah and Abu Hazrah. " Mujahid and Ibn Zayd said similalry, Ibn Zayd added, "The people of Yemen call the banana tree, Talh." Ibn Jarir mentioned no other explanation for Talh. Allah said,(And in shade Mamdud (extended).) Al-Bukhari recorded that Abu Hurayrah said that the Prophet said(In Paradise, there is a tree that a rider can travel for a hundred years under its shade but would not be able to pass it. Recite if you will: (And in shade extended.)) Muslim also collected this Hadith. Imam Ahmad recorded that Abu Hurayrah said that the Messenger of Allah said,(There is a tree in Paradise the shade of which a rider would take one hundred years to pass. Recite if you will: (And in shade extended.)) Muslim, Al-Bukhari and `Abdur-Razzaq collected this Hadith. Allah said, (And fruit in plenty, whose supply is not cut off nor are they out of reach.) indicating that they will have plenty of fruits of various kinds, that which no eye has ever seen, no ear has ever heard of and no heart has ever imagined, as Allah said,(Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before, "and they will be given things in resemblance.)(2:25) The shape will appear similar, but the taste is different. In the Two Sahihs, Sidrat Al-Muntaha (the tree in the seventh heaven) is described as: ...its leaves were like the ears of elephants and its Nabir fruits resembled the clay jugs of Hajar.) The Two Sahihs also collected a Hadith from Ibn `Abbas, who said, "The sun was eclipsed and Allah's Messenger led the people in the Eclipse prayer. They asked, `O Allah's Messenger, we saw you reach out for something while standing (in prayer), but then you stepped back.' He said,(I saw Paradise and reached out for a cluster of fruit from it. Had I done so, you would have kept eating from it for the remainder of the life of the world.)" Imam Ahmad recorded that `Utbah bin `Abd As-Sulami said, "A bedouin man came to the Messenger of Allah and asked him about the Hawd and Paradise. The bedouin asked, `Does Paradise have fruits' The Prophet said(Yes, and it also has a tree called Tuba.) (He) said something more saying but I could not recall it. The

bedouin asked, 'Does it look like any of the trees that grow in our area' The Prophet said,(There is nothing resembling it among the trees in your land.) The Prophet then asked him,(Have you traveled to Ash-Sham area) The bedouin said: 'No.' The Prophet said, (It looks like a tree that grows in Ash-Sham area and is called Al-Jawzah, which stands on one stem but its branches grow all around to the fullest extent.) The bedouin asked, 'How big is the cluster of its fruits' The Prophet said,(The distance that the crow flies in one month without rest.) The bedouin asked, 'How huge its trunk is' The Prophet said, (If a four-year old she-camel that your family owns travels it, it will not completely pass its trunk until its shoulders break from old age.) The man asked, 'Does it bear grapes' The Prophet answered in yes. The bedouin asked, 'How big are the grapes' The Prophet said, (Has your father ever slaughtered a ram) The bedouin answered, 'Yes,' and the Prophet asked him, (And then he skinned it and gave the skin to your mother and asked her to make a hanging bucket out of it) The bedouin again said yes and said, 'This grape would suffice for me and my family!' The Prophet agreed and said,(Yes, and also for the rest of your clan.)" Allah's statement,(Whose supply is not cut off nor are they out of reach.) The supply of these fruits never runs out, winter or summer. Rather, they are always available for those who want to eat from them, forever. Whenever these fruits are desired, they will be available and easy to grasp by Allah's power. Qatadah said, "Nothing will prevent them from reaching out to get these fruits, no branches, thorns or distance." We mentioned a Hadith before that states that whenever someone takes a fruit in Paradise, another one grows in its place. Allah said, afterwards:(And on couches, raised high.) meaning, high, soft and comfortable. Allah said, (Verily, We have created them a special creation. And made them virgins.`Urub, Atrab. For those on the right.) The Ayat describe the women who will be on the beds and couches, but since mentioning the beds hints to them, they were not directly mentioned. For instance, Allah said that Sulayman said,(When there were displayed before him, in the afternoon, well-trained horses of the highest breed. He said, "I did love the good instead of remembering my Lord," till the time was over, and it had hidden in the veil (of night).) (38:31-32), "it" (Tawarat) refers to the sun setting, according to the scholars of Tafsir. Al-Akhfash said that Ayah,(Verily, We have created them), implied the maidens of Paradise although it did not mention them directly. Abu `Ubaydah said that they were mentioned before in Allah's statement,(And Hur (fair females) with wide lovely eyes. Like preserved pearls.) Therefore, Allah's statement,(Verily, We have created them), meaning, in the other life, after they became old in this life, they were brought back while virgin, youthful, being delightfully passionate with their husbands, beautiful, kind and cheerful. Abu Dawud At-Tayalisi recorded that Anas said that the Messenger of Allah said,(In Paradise, the believer will be given such and such strength for women.) Anas said, "I asked, 'O Allah's Messenger! Will one be able to do that' He said, (He will be given the strength of a hundred (men).)" At-Tirmidhi also recorded it and said, "Sahih Gharib." Abu Al-Qasim At-Tabarani recorded that Abu Hurayrah said that the Messenger of Allah was asked, "O Allah's Messenger! Will we have sexual intercourse with our wives in Paradise" He said, (The man will be able to have sexual intercourse with a hundred virgins in one day.) Al-Hafiz Abu `Abdullah Al-Maqdisi said, "In my view, this Hadith meets the criteria of the Sahih, and Allah knows best." Allah's statement, ('Urub,) Sa'id bin Jubayr reported that Ibn `Abbas said, "They are in an infatuated state with their husbands, haven't you ever seen a she-camel in heat She is like that." Ad-Dahhak reported from Ibn `Abbas who said, "The Urub and their husbands are their sweet

hearts, and they are their husbands' sweet hearts." Similar was said by `Abdullah bin Sarjis, Mujahid, `Ikrimah, Abu Al-`Aliyah, Yahya bin Abi Kathir, `Atiyah, Al-Hasan, Qatadah, Ad-Dahhak and others. Ad- Dahhak reported from Ibn `Abbas; (Atrab), means "They will be of one age, thirty-three years old." Mujahid said, "Equal (age)." And in a different narration, "Similar (age)." `Atiyah said, "Comparative." Allah said, (For those on the right.) meaning, these women were created, kept or given in marriage to those on the right. It appears that the meaning here is that they were created for those on the right side, because Allah said,(Verily, We have created them a special creation. And made them virgins. `Urub, Atrab. For those on the right.) This is the view of Ibn Jarir. It is possible that Allah's statement, (For those on the right.) refers to the description that came just before,(Atrab. For those on the right.) meaning, in their age. Al-Bukhari and Muslim recorded that Abu Hurayrah said that the Messenger of Allah said,(The first group to enter Paradise will be (shining) like the moon when it is full. The next group will be like the most radiant planet in the sky. They will not urinate, relieve nature, spit or blow their noses. Their combs will be of gold and their sweat of musk; and censers of aloeswood will be used. Their wives will be from Al-Hur Al-`Ayn. Their shape will be similar to each other, the shape of their father `Adam, sixty cubits high in the sky.)

57:21

(21. Race with one another in hastening towards forgiveness from your Lord, and Paradise the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allah and His Messengers. That is the grace of Allah which He bestows on whom He is pleased with. And Allah is the Owner of great bounty.

in reality, this life is insignificant as compared to the Hereafter. Imam Ahmad recorded that `Abdullah said that the Messenger of Allah said,

(Paradise is nearer to any of you than the strap on his shoe, and so is the (Hell) Fire.) Al-Bukhari collected this Hadith through the narration of Ath-Thawri. This Hadith indicates the close proximity of both good and evil in relation to mankind. If this is the case, then this is the reason Allah the Exalted encouraged mankind to rush to perform acts of righteousness and obedience and to avoid the prohibitions. By doing so, their sins and errors will be forgiven and they will acquire rewards and an exalted status. Allah the Exalted said,

(Race with one another in hastening towards forgiveness from your Lord, and Paradise the width whereof is as the width of the heaven and the earth,) Allah the Exalted said in another Ayah(And march forth in the way (to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for those who have Taqwa.)(3:133) Allah said here,(prepared for those who believe in Allah and His Messengers. That is the grace of Allah which He bestows on whom He is pleased with. And Allah is the Owner of great bounty.) meaning, "This, that Allah has qualified them for, is all a part of His favor, bounty and compassion." We mentioned a Hadith collected in the Sahih in which the poor emigrants said to the Messenger , "O Allah's Messenger! The wealthy people will get higher grades and permanent enjoyment." He asked(Why is that) They said, "They pray like us and fast as we do. However, they give in charity, whereas we cannot do that, and that free servants, whereas we cannot afford it." The Prophet said, n(Shall I tell you of a good deed that, if you acted upon, you would catch up with those who have surpassed you none would overtake you and be better than you, except those who might do the same. Say, "Glorious is Allah," "Allah is Most Great," and "Praise be to Allah," thirty three times each after every prayer.) They later came back and said, "Our wealthy brethren heard what we did and they started doing the same." Allah's Messenger said, This is the favor of Allah that He gives to whom He wills.)

69:19-23

(19. Then as for him who will be given his Record in his right hand will say: "Here! read my Record!") (20. "Surely, I did believe that I shall meet my account!") (21. So, he shall be in a life, well-pleasing.) (22. In a lofty Paradise,) (23. The fruits in bunches whereof will be low and near at hand.) (24. Eat and drink at ease for that which you have sent on before you in days past!) Allah informs of the happiness of those who receive their Book in the right hand on the Day of Judgement and being pleased with this. Out of his extreme pleasure is his saying to everyone that he meets, (Here! read my Record!) meaning, 'take my Book and read it.' He will say this because he knows that what is in it is good and purely virtuous deeds. He will be of those whom Allah replaced their bad deeds (evils) with good deeds. `Abdur-Rahman bin Zayd said, "The meaning of (Here! read my Record!) is 'Here, read my Book.'... The suffix 'Um' is a grammatical addition." This is what he ('Abdur-Rahman) said. It seems apparent that the suffix 'Um' means here 'you all.' Ibn Abi Hatim recorded that `Abdullah bin `Abdullah bin Hanzalah - and he (Hanzalah) was the Companion who was washed by the angels for his funeral - said, "Verily, Allah will stop His servant on the Day of Judgement and He will make his sins appear on the outside of his Book of Records. Then He will say to him, 'Did you do this' The servant will respond, 'Yes my Lord.' Then Allah will say to him, 'I will not expose you (or dishonor you) for it, for verily, I have forgiven you.' The person will then say, 'Here (you all) read my Book!(Surely, I did believe that I shall meet my account!) This will be when he (the servant of Allah) will be saved from being disgraced and exposed on the Day of Judgement. In the Sahih, it is recorded from Ibn `Umar that he was asked about the private counsel. He responded by saying that he heard the Messenger of Allah saying,(Allah will bring the servant close (to Him) on the Day of Judgement and make him confess all of his sins. This will continue until the servant thinks that he is about to be destroyed. Then Allah will say, "Verily, I have concealed these sins for you in the worldly life and I have forgivenyou for them today." Then he will be given his Book of good deeds in his right hand. However, about the disbeliever and the hypocrite, the witnesses will say, ("These are those who lied on their Lord, and verily, the curse of Allah is on the wrongdoers.)) Allah's statement,(Surely, I did believe that I shall meet my account!) means, 'I used to be certain in the worldly life that this day would definitely come.' This is as Allah says, ((They are those) who are certain that they are going to meet their Lord.) (2:46) Allah then says, (So he shall be in a life, well-pleasing.) (69:21) meaning, pleasant(In a lofty Paradise,) meaning, having elevated castles, beautiful wide-eyed maidens, pleasant stations and eternal joy. It has been confirmed in the Sahih that the Prophet said,(Verily, Paradise has one hundred levels and

between each level is a distance like the distance between the earth and the sky.) Then Allah says, (The fruits in bunches whereof will be low and near at hand.) Al-Bara' bin `Azib said, "This means close enough for one of them (the people of Paradise) to reach them while he is lying on his bed." More than one person has said this. Then Allah says, (Eat and drink at ease for that which you have sent on before you in days past!) meaning, this will be said to them as an invitation to them of blessing, favor and goodness. For verily, it has been confirmed in the Sahih that the Messenger of Allah said, (Work deeds, strive, seek to draw near (to Allah) and know that none of you will be admitted into Paradise because of his deeds.) They (the Companions) said, "Not even you O Messenger of Allah" He replied, (Not even me, except if Allah covers me with mercy from Himself and grace.)

76:12-22

(13. Reclining therein on raised couches, they will see there neither the excessive heat, nor the excessive cold.)

(14. And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.)

(15. And among them will be passed round vessels of silver and cups of crystal --)

(16. (Qawarir) Crystal-clear, made of silver. They will determine the measure thereof.)

(17. And they will be given to drink there of a cup (of wine) mixed with Zanjabil (ginger),)

(18. A spring there, called Salsabil.)

(19. And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.)

(20. And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion.)

(21. Their garments will be of fine green silk, and Istabraq. They will be adorned with bracelets of silver, and their Lord will give them a purifying drink.)

(22. (And it will be said to them): "Verily, this is a reward for you, and your endeavor has been accepted.")

(Reclining therein on raised couches.) This has already been discussed in Surat As-Saffat and the difference of opinion about the meaning of reclining. Is it lying down, reclining on the elbows, sitting down cross-legged, or being firmly seated We have also mentioned that the Al- Ara'ik are couches beneath curtained canopies. Concerning Allah's statement,

(they will see there neither the excessive heat, nor the excessive bitter cold.)

meaning, there will be no disturbing heat with them, nor any painful cold, rather there will only be one climate that will be always and eternal and they will not want it to be changed.

(And the shade thereof is close upon them.) meaning, the branches will be close to them.

(And the bunches of fruit thereof will hang low within their reach.) meaning, whenever he attempts to get any fruit, it will come nearer to him and come down from its highest branch as if it hears and obeys.

This is as Allah says in another Ayah (And fruits of the two gardens will be near at hand.) (55:54) Allah also says, (The fruits in bunches whereof will be low and near at hand.) (69:23)

Mujahid said,

(And the bunches of fruit thereof will hang low within their reach.) "If he stands it will rise with him an equal amount, if he sits it will lower itself for him so that he can reach it and if he lies down it will lower itself for him more so that he can reach it.

So this is Allah's statement (will hang low within their reach). "

Qatadah said, "No thorn or distance will repel their hands away from it (the fruit)."

Allah says, (And among them will be passed round vessels of silver and cups of crystal) meaning, servants will go around them with containers of food made of silver and cups of drink. These are drinking vessels that do not have handles or spouts.

Then Allah says, ((Qawarir) Crystal-clear, made of silver.)

Ibn `Abbas, Mujahid, Al-Hasan Al-Basri and others have all said, "It (Qawarir) is the whiteness of silver in the transparency of glass." Qawarir is only made of glass. So these cups are made of silver, but due to their fine thinness, what is inside of them will be visible from outside of them (as if they are glass).

This is among the things of which there is nothing like in this world.

Allah said, (They will determine the measure thereof.)

meaning, according to the amount that will quench their thirst. It will not be more than that nor less than it, rather it will be prepared in an amount that is suitable for quenching the thirst of their drinkers.

This is the meaning of the statement of Ibn `Abbas, Mujahid, Sa`id bin Jubayr, Abu Salih, Qatadah, Ibn Abza, `Abdullah bin `Ubayd bin `Umayr, Ash-Sha`bi and Ibn Zayd. This was stated by Ibn Jarir and others. This is the most excellent provision, distinction and honor.

(And they will be given to drink there of a cup mixed with Zanjabil (ginger),)

meaning, they -- the righteous -- will also be given a drink from these cups (a cup) meaning, a drink of wine (mixed with Zanjabil (ginger),) So on one occasion they will be given a drink that is mixed with camphor, and it is cool. Then on another occasion they will be given a drink mixed with ginger, and it is hot. This is so that their affair will be balanced.

However, those who are nearest to Allah, they will drink from all of it however they wish, as Qatadah and others have said.

The statement of Allah has already preceded which says, (A spring wherefrom the servants of Allah will drink.) (76:6)

And here Allah says, (A spring there, called Salsabil.)

`Ikrimah said, "It (Salsabil) is the name of a spring in Paradise."

Mujahid said, "It is called this due to its continuous flowing and the severity of its current."

(And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.)

meaning, young boys from the boys of Paradise will go around serving the people of Paradise. (everlasting youth.)

meaning, in one state forever which they will be never changing from, they will not increase in age.

Those who have described them as wearing earrings in their ears have only interpreted the meaning in such a way because a child is befitting of this description and not an adult man.

Concerning Allah's statement,

(If you see them, you would think them scattered pearls.)

meaning, when you see them dispersing to fulfill the needs of their masters, their great number, their beautiful faces, handsome colors, fine clothing and ornaments, you would think that they were scattered pearls.

There is no better quality than this, nor is there anything nicer to look at than scattered pearls in a beautiful place.

Allah says,

(And when you look)

meaning, `when you see it, O Muhammad.(there) meaning, there.

(You will see a delight, and a great dominion.)

This refers to Paradise and its beauty, its vastness, its loftiness and the joy and happiness it contains.

meaning, there will be a great kingdom that belongs to Allah and a dazzling, splendid dominion.

It has been confirmed in the Sahih that Allah will say to the last of the people of the Fire to be taken out of it, and the last of the people to enter into Paradise,

(verily, you will have similar to the world and ten worlds like it (in addition to it).")

If this is what He will give to the least of those who will be in Paradise, then what do you think about the one who will have a higher status and will be favored even more by Allah , nor any painful cold, rather there will only be one climate that will be always and eternal and they will not want it to be changed.

If this is what He will give to the least of those who will be in Paradise, then what do you think about the one who will have a higher status and will be favored even more by Allah

(Their garments will be of fine green silk, and Istabraq.)

meaning, among the garments of the people of Paradise is silk and Sundus, which is a high quality silk. These garments will be shirts and similar clothing from the undergarments.

Concerning Istabraq (velvet), from it there is that which has a glitter and shimmer to it, and it is that which is worn as outer clothes, just as is well-known in clothing.

(They will be adorned with bracelets of silver,)

This is a description of the righteous.

In reference to those who will be near to Allah, then their description is as Allah says,

(Wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.) (22:23)

After Allah mentions the outward beautification with silk and ornaments, He then says

(and their Lord will give them a purifying drink.)

meaning, it will purify their insides of envy, despise, hatred, harm and the other reprehensible character traits. This is just as we have recorded from the Commander of the believers, `Ali bin Abi Talib, that he said,

"When the people of Paradise come to the Gate of Paradise, they will find two springs there. Then it will be as if they were inspired with what to do, so they will drink from one of them and Allah will remove whatever harmfulness there may be within them. Then they will bathe in the other spring and a glow of delight will run all over them. Thus, Allah informs of their outward condition and their inner beauty."

Allah then says,

(Verily, this is a reward for you, and your endeavor has been accepted.)

meaning, this will be said to them in honor of them and as a goodness towards them.

This is as Allah says,

(Eat and drink at ease for that which you have sent forth before you in days past!) (69:24)

Allah also says,

(And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do.") (7:43)

Then Allah says,

(and your endeavor has been accepted)

meaning, 'Allah the Exalted will reward you for a small amount (of deeds) with a large amount (of reward).'

78:31-36 Tafsir Ibn Kathir

(31. Verily, for those who have Taqwa, there will be a success;) (32. Hada'iq and vineyards,) (33. And Kawa'ib Atrab,) (34. And a cup Dihaq.) (35. No Laghw shall they hear therein, nor lying;) (36. Rewarded from your Lord with a sufficient gift.)

(Verily, for those who have Taqwa, there will be a success;) Ibn `Abbas and Ad-Dahhak both said, "A place of enjoyable recreation." Mujahid and Qatadah both said, "They are successful and thus, they are saved from the Hellfire." The most obvious meaning here is the statement of Ibn `Abbas, because Allah says after this, (Hada'iq) And Hada'iq are gardens of palm trees and other things (And vineyards, and Kawa'ib Atrab,) meaning, wide-eyed maidens.

Concerning Allah's statement, (And a cup Dihaq.) Ibn `Abbas said, "Continuously filled." `Ikrimah said, "Pure." Mujahid, Al- Hasan, Qatadah, and Ibn Zayd all said, (Dihaq) "This means completely filled." Then Allah says, (No Laghw shall they hear therein, nor lying;) This is similar to Allah's statement (Free from any Laghw, and free from sin.) (52:23) meaning, there will not be any vain, worthless speech therein, nor any sinful lying. Rather, it will be the abode of peace, and everything that is in it will be free of any shortcomings. Allah then says, (Rewarded from your Lord with a sufficient gift.) meaning, 'this that We have mentioned to you is what Allah will reward them with, and they will be given it by His favor and from Him. It will be a kindness, mercy, gift, and recompense from Him. It will be sufficient, suitable, comprehensive and abundant.' The Arabs say, "He gave me and he sufficed me." This means that he sufficiently provided for me." From this comes the saying, "Allah is sufficient for me."

83:22-28

(22. Verily, Al-Abrar (the righteous believers) will be in Delight.) (23. On thrones, looking.) (24. You will recognize in their faces the brightness of delight). (25. They will be given to drink of pure sealed Rahiq.) (26. Sealed with musk, and for this let those strive who want to strive.) (27. It will be mixed with Tasnim:) (28. A spring whereof drink those nearest to Allah.)

(Verily, the Record of Al-Abrar (the righteous believers)) These people are in a situation that is the opposite of the wicked people.(is in `Illiyin.) meaning, their final destination is `Illiyin, which is the opposite of Sijjin. It has been reported from Hilal bin Yasaf that Ibn `Abbas asked Ka`b about Sijjin while he was present, and Ka`b said, "It is the seventh earth and in it are the souls of the disbelievers." Then Ibn `Abbas asked him about `Illiyin, so he said, "It is the seventh heaven and it contains the souls of the believers." This statement -- that it is the seventh heaven -- has been said by others as well. `Ali bin Abi Talhah reported that Ibn `Abbas said concerning Allah's statement,

(Nay! Verily, the Record of Al-Abrar (the righteous believers) is in `Illiyin.) "This means Paradise." Others besides him have said, "`Illiyin is located at Sidrat Al-Muntaha." The obvious meaning is that the word `Illiyin is taken from the word `Uluw, which means highness. The

more something ascends and rises, the more it becomes greater and increases. Thus, Allah magnifies its affair and extols its matter by saying, (And what will make you know what `Illiyyin is) Then He says by way of affirming what will be written for them, (A Register inscribed. To which bear witness those nearest.) They are the angels. This was stated by Qatadah. Al-`Awfi reported from Ibn `Abbas that he said, "Those nearest to Allah in each heaven will witness it." Then Allah says, (Verily, Al-Abrar (the righteous believers) will be in Delight.) meaning, on the Day of Judgement they will be in eternal pleasure and gardens that contain comprehensive bounties (On thrones,) These are thrones beneath canopies from which they will be gazing. It has been said, "This means that they will be gazing at their kingdom and what Allah has given them of good and bounties that will not end or perish. It has also been said, (On thrones, looking.) "This means that they will be looking at Allah, the Mighty and Sublime." This is the opposite of what those wicked people have been described with, (Nay! Surely, they (evildoers) will be veiled from seeing their Lord that Day.) (83:15) Thus, it has been mentioned that these (righteous people) will be allowed to look at Allah while they are upon their thrones and elevated couches. Concerning Allah's statement, (You will recognize in their faces the brightness of delight.) meaning, 'you will notice a glow of delight in their faces when you look at them.' This is a description of opulence, decorum, happiness, composure, and authority that they will be experiencing from this great delight. Concerning Allah's statement, (They will be given to drink of pure sealed Rahiq.) meaning, they will be given drink from the wine of Paradise. Ar-Rahiq is one of the names of the wine (in Paradise). Ibn Mas`ud, Ibn `Abbas, Mujahid, Al-Hasan, Qatadah and Ibn Zayd all said this. Ibn Mas`ud said concerning Allah's statement, (Sealed with musk,) "This means it will be mixed with musk." Al-`Awfi reported from Ibn `Abbas that he said, "Allah will make the wine have a pleasant aroma for them, so the last thing that He will place in it will be musk. Thus, it will be sealed with musk." Qatadah and Ad- Dahhak both said the same. Then Allah says (and for this let (all) those strive who want to strive.) meaning, for a situation like this, let the boasters boast, compete, and strive to gain more. Let the competitors compete and race toward the likes of this. This is similar to Allah's statement, (For the like of this let the workers work.) (37:61) Allah then says, (It will be mixed with Tasnim.) meaning, this wine that is being described is mixed with Tasnim. This refers to a drink called Tasnim, and it is the most excellent and exalted drink of the people of Paradise. This was said by Abu Salih and Ad-Dahhak. Thus, Allah says, (A spring whereof drink those nearest to Allah.) (83:28) meaning, those who are near to Allah, will drink from it as they wish, and the companions of the right hand will be given a drink that is mixed with it. This has been said by Ibn Mas`ud, Ibn `Abbas, Masruq, Qatadah and others.

88: 10-16

After mentioning the situation of the wretched, He says: ([Other] faces that Day) That is, on the Day of Resurrection.

(Will be loyal) That is, bliss will be evident on their faces, and they have achieved this by their striving.

(Glad with their endeavour) Sufyân said: Their deeds have made them happy.

(In a high Garden) That is, elevated, glorious, in chambers, safe, secure and peaceful.

(Where you will not hear laghiah) That is, in the Garden in which they will be, you will not hear a word of nonsense, or vain talk, as Allaah (swt) says:

(They shall not hear therein any laghw [dirty, false, evil, vain talk] but only salam [salutations of peace] (Qur'ân 19: 62)

And:(Free from any laghw[dirty, false, evil, vague talk]) (Qur'an 52: 23)

(Therein will be a running spring) That is, a gushing spring; and it is only mentioned in the singular in order to emphasize it;

It is not inferred from this that there is only one spring, but there are a number of gushing springs.

It is reported on the authority of Abū Hurairah that he said:

The Messenger of Allaah (saw) said:

"The rivers of Paradise spring from beneath hills (or he said: from beneath mountains of musk."
(Narrated by Ibn Abū Hâtim)

(Therein will be Surur, raised high) That is, elevated (couches), soft, with many cushions, of elevated thickness; upon them are Hür 'Een.

It is said that when the friend of Allaah(SWT) wants to sit on these raised couches, they will be lowered for him.

(And cups set at hand) That is, drinking vessels prepared, waiting for the Believers if they want them.

(And namaariq set in rows) According to Ibn 'Abbas, namaariq are cushions or pillows; 'Ikrimah, Qatâdah, Ad-Dahhak and others held the same view.

(And carpets, spread out) And they are spread out for whoever wants to sit on them.

This meaning is according to Ibn 'Abbas, Ad-Dahhâk and others. And they are spread out for whoever wants to sit on them.

